

C.M.S. NEWS-LETTER

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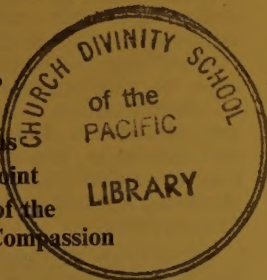
Uncharted seas

Time out of joint

The Society of the

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"Adsum" ?



Dear fellow-Member of C.M.S.,

The title of this number of the NEWS-LETTER asks a question. I hope, in what follows, to indicate not only why the question is an important one for our time but also what should be the Christian's attitude when he asks the question.

Let me begin by quoting in full a despatch in the *Times* for April 3, 1961, from its Karachi correspondent:

"Chudhri Nazir Ahmad, the Attorney General, today reiterated that a commonwealth of Muslim nations would be a great asset for ushering in and maintaining world peace at this critical juncture.

"The present-day clash between two contending ideologies might plunge the world into a conflict which might be the end of the human race. This conflict could not possibly be avoided by becoming camp followers of one or other of the contending groups. If there was a possibility of effective peace, it could be achieved only through the emergence of the powerful and cohesive opinion of those countries which subscribed to the ideology of Islam. He maintained that such an attitude could be adopted only by Muslim countries because of their common ideology and bond of brotherhood.

"He referred to the vast resources of those countries—of manpower, oil, rubber, tin, metals, food, spices, and vast potential for further peaceful development and expansion—a factor sadly absent in Europe, especially now when most of the European countries had lost their overseas possessions.

"He argued that when an artificial and unnatural anachronism like the British Commonwealth of nations could exist why not a 'more natural, real and soul-inspiring commonwealth which would not promote the aims of any one ism but would dispassionately work and be in a position to contribute materially to the cause of world peace?'"

THE WAXING CRESCENT ?

I read that report with perhaps more than usual interest because during our recent visit to Asia, my wife and I spent the greater part of our time in countries in which Islam is the dominant religion, and in which the Islamic pattern of life has the support of the government. In the Federation of Malaya, in Pakistan, in Iran, and in Jordan we had ample opportunity to get the 'feel' of these nations, to sense their own distinctive individual characteristics, and yet to recognize how each would be instinctively responsive to the appeal of Pakistan's Attorney General for a commonwealth of Muslim nations. No-one who knows anything about Islam will doubt that such an appeal strikes one of the deepest chords in the heart of the Muslim, and more particularly so in lands where Islam has been the faith of the majority for many hundreds of years. In addition we caught a glimpse of life in the republic of Lebanon and realized that fifty per cent of the population there would also kindle to the same appeal. Nor could the achievement of such a dream fail to add stature to the members of Muslim minority communities in India and elsewhere.

We will be considering this appeal again in a moment. Suffice it now to say that it stands as a challenge to Christians to take seriously the fact of the political emergence of Islam in our day. This emergence can be epitomised by saying that, after centuries of political decay, impotence, and subjection to 'Christian' powers, the people of Islam are today, for the greater part, not only politically independent but also ruled by those who

themselves profess the faith of Islam. This is an enormously important fact bearing as it does directly upon the self-respect of the members of the 'household of Islam'.

Likewise, let us frankly recognize, this new independence makes possible a new self-assertion which, from the point of view of Christian minorities may in some cases be indistinguishable from the kind of discrimination which merges subtly into persecution. Islam, like some forms of Christianity, has not always found it easy to respect liberty of conscience, let alone the right of conversion in response to conviction.

When Islam first emerged as a political factor on the stage of history the Christian reaction took the form of the Crusades, that curious and disastrous combination of business ambition, power politics, and religious sincerity. It may be of very considerable importance that in this respect Christians today should learn from history, and seek by the grace of God to disinfect themselves of an emotional reaction to Islamic power which, even in spiritual terms, envisages the Christian task *vis à vis* the 'household of Islam' in terms of a 'crusade'.

But the mental and spiritual adjustment called for from Christians involves a great deal more than that. Just because the expansion of Christianity since the 16th century coincided with and was one expression of the expansion of the 'West', it is still inescapably associated with the 'West' in the minds of the rest of the human race. Now, we cannot run away from history, nor are we called upon to apologize for our fathers. God rules in the affairs of men and, on the Biblical understanding of history, it is clear that even the 'wrath' of imperialism has been 'turned to his praise'. What we have to understand is the reaction of our fellow-men who have not got this Biblical approach. For them the significant fact is that the political power of the 'West' is ebbing fast, at least in the form with which most men are familiar. And, for them, Christianity is seen as one expression of the 'West' and is expected to share in the retreat of the 'West'. And when it does not do so it is liable to be suspected of being a 'hang-over' of imperialism. Written large across history is the lesson that religious minorities provide an admirable excuse for political interference!

It is in that setting that we need to recognize what a grave embarrassment

it is to the Gospel that the 'headquarters' of most of the main Churches of the world, as well as the Ecumenical Movement, are in the 'West'. All kinds of last minute efforts are being made to remedy this state of affairs, some of them admirable. But they are all 'last minute'. Let us pray and work that they may be successful.

Meanwhile we are all called to inquire quietly and without compromise, to what the Gospel is good news for every man without exception, and that the Lord Christ is the summing up of all things in heaven and on earth (*Ephesians 1.10*). At the same time those of us who are of the 'West' are also called to the humble task of recognizing gladly to what how this Faith is to be 'clothed upon' in Asia and Africa, whether in terms of thought or action, of liturgy or institution, cannot be determined by the Christians of the 'West'. That is perhaps worth pondering by members of the Convocations of Canterbury and York, as well as by those of the ruling assemblies of other Churches.

Here is a vast field for mental and spiritual adjustment, one that might be very costly indeed in the demands it could make on intellect, imagination and will.

HOLY GROUND

Now it is within that over-all context that I would ask the reader to consider how we Christians can best invite the members of the 'household of Islam' to meet our Lord Jesus Christ, to recognize the One who, by the working of the Holy Spirit of God within their own religious experience, has already met them, meeting them, and who waits to be acknowledged and to be responded to with love. If we are to do this we must try to understand what it means to be a Muslim. And there is no better way of doing this, which does real justice to a Muslim at his best, than to try to understand what it means to him when he says his prayers.

In this attempt at understanding we are fortunate in having a very remarkable guide and a wonderful guide-book. The guide is Miss Constance Padwick, a veteran student of Islam, a deeply experienced witness to Christ's presence among Muslims, one who has given her life-time to discovering what it means to be a Muslim when he prays. The guide-book is the fruit of her understanding, recently published by the S.P.C.K. and

The title *Muslim Devotions—a study of Prayer Manuals in Common Use.*

Prayer

In one sense, of course, this is a book for the specialist, though it may be hoped that every Christian who goes to bear witness to Christ among Muslims will reckon to be such a specialist. Here there is space only for a few quotations. First let Miss Padwick define her own objective. She writes:

"I seemed to the present writer that in Islam, as in any other faith, a stranger desiring not to remain a stranger could best feel the pulsing life of religion through a study of the devotions actually in use."

In another passage she anticipates a criticism and provides us, incidentally, with another criterion by which to judge our Christian presence in the midst of Islam:

"Friends, both Muslim and Christian, have objected that the study of devotional manuals does not give a true picture of the religious life of the rank and file, but only of the more devout. One who himself held high position in a dervish order remarked to the writer that for the rank and file the prayers of Islam were 'mechanical'. To this I reply that while such mechanizing by the masses is a grievous fact, just as the carelessness of the masses in Christendom is a grievous fact, yet none the less we should desire to have worship, Muslim or Christian, judged not by what it means to the lukewarm and the untaught, but by what it owes to those who try to enter fully into its life. This is not only a fairer procedure for the understanding of the life of devotion but it is also probable that in learning that devotions mean when carried to intensity we best learn also to understand the diffused and weakened religious ideas of the masses."

Enshrined in that quotation is an attitude of mind which the Christian must cultivate if he wishes to knock upon the door of the Muslim's heart.

The main structure of the book is designed to take the reader through the different phases of the prayer-rite which stands at the heart of Islam, to show the religious intention behind each action and word and silence, and then to indicate how the luxuriant growth of prayer manuals serves to help the worshipper to pray and not just to recite prayers. One manual carries this prayer of a Muslim saint:

"Make this prayer-rite a link between me and Thee, let it not be a commercial transaction of mine with Thee. Make it a performance free from all that is unseemly or disapproved and teach me in it to invoke Thee with the greatest of invocations."

Fundamental to Muslim worship is the intention of submission to God. Out of the depths of this attitude comes a prayer which any Christian should be able to offer:

"Enough of splendour for me to be Thy slave. Enough of glory for me that Thou art my Lord. My God I have found Thee the God that I desire, make me then to be the creature that Thou desirest."

For Muslims this is a demon-haunted world (perhaps not only for the Muslim). This is the background of one of the commonest forms of 'arrow-prayer' by which the Muslim puts himself under the protection of God. "I take refuge with God" is one of the Muslim's spontaneous responses to all the manifold experiences of life, which for him, as for his Christian brother, are potential whether for good or for evil. It is not just superstition which lies behind this prayer, used sometimes by Muslims when putting on a new garment, which reads:

"O God to Thee be praise who has clothed me with this. I ask Thee for the good of it and the good for which it was created, and I take refuge with Thee from the evil of it and the evil for which it was created."

There is another prayer, often used before making a journey, which a Christian no less than a Muslim motorist could use with utmost sincerity:

"O God I take refuge with Thee from the hardships of travel and from collision and overturning."

After all, the Third Collect for Morning Prayer seeks deliverance also "from any kind of danger"! Neither prayer was designed primarily for motorists, but can be given a very special intention by them, and by their passengers!

At a deeper level, as by one seeking assurance, we hear the Muslim pray:

"I take refuge with the perfect words of God."

At the profoundest level of all, when as a man confronting his Judge he knows he deserves condemnation, the Muslim will pray:

"I take refuge with Thee from Thyself."

Anyone who reads this book with care must be deeply moved by its revelation of what happens in the hearts of countless Muslims when they pray. He will find innumerable echoes from similar experiences in Christian and Jewish worship, stemming as they all do from a common religious heritage, however widely they have diverged.

Not the least part of the great importance of this book is that Miss

Padwick, with her own deep awareness of the Christian Gospel, and her wide knowledge of the records of Christian devotion, shows again and again the points at which a bridge can be built between Christian and Muslim religious experience, the while she makes crystal clear the points at which Islam on its own premises has to stop short of what is central for the Christian. She makes it crystal clear that "Islam has no doctrine of atonement" for the sufficient reason that it shrinks from a doctrine of Incarnation. But few passages in the book are more moving than those which show the Muslim soul starved of a divine mediator turning in devotion to Muhammad, and using a language of prayer which no Muslim theology can justify:

"When thou dost rise on the Resurrection Day going direct to God with petition such as no other prophet makes, then be my Intercessor. Lo I come to thee with this plea, and by God, I am a sinner that comes to thee, and thou art the cave to which all may flee for shelter."

and again:

"Messenger of God, my heart is powerless. Beloved of God, heal the sickness of my heart. Messenger of God, give me from thyself succour and from thyself security for my family and my community. Messenger of God, give me from thyself an overflowing of thine abundance and any degree of nearness to thine honour."

I hope I have given enough indications of how rich this book is as a help to the Christian to understand the Muslim at prayer, and so to meet him in life.

Incidental to its main purpose, this book is also a most significant contribution to theology, Christian as well as Muslim: to the psychology of religion: and to the Christian Mission. The S.P.C.K. is to be most warmly congratulated for its vision, enterprise and, perhaps, courage in publishing this very important book.

Art

For the Muslim the place of prayer, the place where prayer is made, is also holy ground. At the entrance to the Mosque he takes off his shoes. For the Mosque is not only the place where prayer is made corporately. It is the place where the very architecture is designed to focus the Muslim's mind on 'a spiritual reception place' as he turns towards Mecca, the while 'the throne niche', the *mihrâb*, which indicates the actual direction of Mecca, also enshrines the idea of 'presence and of confronta-

tion' (Padwick). To dignify, to glorify this place is the primary purpose of the Muslim art whose flowering is to be found in the great Mosques of the Muslim world. Something, for instance, of what the Persian artistic genius, in particular, has done for Islam in the realm of architecture can be seen superbly illustrated in *Persian Cities*, by Laurence Lockhart. Sacheverell Sitwell's *Arabesque and Honeycomb*, no less beautifully illustrated, is even more comprehensive as a study of Muslim art.

Service

Would you see all this being carried out into practice in a way to win you respect, then try to get hold of a copy of *Reveille for a Persian Village*. This is an autobiographical sketch by a young Persian woman, written for the English reading public with the assistance of an American friend. It tells of how her heart was moved by an encounter with the poverty-stricken people of the villages of Iran. It tells of how she saw that self-help, not charity, was the way forward for the villagers. She went to the U.S. for her training. This completed, she settled down in a Persian village to see if her dreams could come true. Something of the quality of her vision can be seen in her own words:

"I wanted to work 'heart by heart', not the mechanized way that I had found organizations must move. Besides, I did want to make a little America in the mountains of Persia. I wanted my people to stay as they were, keeping the feeling of security that goes with doing things in a sweet, almost sacred, accustomed way. I wanted to see if a better way of life could be built on a foundation of native customs and mores. For my people I wanted happiness rather than that colder goal that is sometimes called progress."

Among the things which she felt must not be sacrificed was the deep Muslim piety of the villagers, a piety which she shared. Part of the value of this book is that it shows how a Muslim's heart and mind could be moved to service of the most practical and self-sacrificing kind. Part of our education as Christians is to learn that the Holy Spirit does not always wait for Christians when he wants to fill a human heart with *agape*.

Here is pictured a Muslim heart full of the kind of love which does not despair and which has learnt some very deep lessons about identification. A young couple brought their sick baby to her dispensary. But it was too late when the baby died. The father was perhap-

seventeen, the mother sixteen. The author writes:

"I thought as I saw these children going from my door carrying the empty vessel which for a year had held all their hopes, that this world will be different only when everyone feels in his heart that no death anywhere in the world is a statistic."

No Christian medical missionary could have put it better than that.

And here is an interesting sidelight on our manner of working and the philosophy behind it:

"I had taken Saturday as a visiting day, and always walked even though the distance was several miles. If you wish people who must walk to trust you, go among them walking."

Before motor cars were so common any Christian missionary could have said the same. Not so many can say it now.

Part, then, of our understanding of the 'household of Islam' is the awareness that for the Muslim also any common rush may become aflame with God, and he who sees takes off his shoes. Let us begin there. We shall be the more humble and sympathetic in our approach to what would now go on to call the 'uncharted seas' of Islam's perplexity in the twentieth century.

UNCHARTED SEAS

Perhaps I can introduce this section best by some quotations from the recently published *Report of the Commission on National Education* as presented to the Pakistan Government.

The section of the Report which deals with specifically religious education is quite short but shows most clearly the nature of the adventure to which it calls Muslims in that country. Here are two paragraphs about higher education; directed that is to say towards those who will, in fact, influence the whole educational system in the long run. The function of higher education is defined as follows:

"To undertake research and present Islam in its true spirit, teachers should have a thorough knowledge of comparative religion and world history to be able to bring out clearly and forcefully the important role religion has played in the social, economic and political life of mankind. They should be able to interpret Islam and present it as a body of thought that can meet the challenge of modern times and fulfil the requirements of a modern scientific society. This implies that there should be a gradually increasing critical appraisal of Islam as a code of practical life in the light of the Holy Quran and the life of the Prophet. The original

liberal and rational Islam should be properly interpreted and applied to the problems of modern life."

The next paragraph in the Report indicates what is meant by an "increasing critical appraisal of Islam" when it says:

"Scholars and teachers of Islamiyat should develop an objective outlook and understand the spirit and methods of modern science, natural as well as social, which should be freely applied in the interpretation of Islam."

If the reader reflects upon the mental and spiritual turmoil occasioned in the 'West' by the application of the spirit and methods of modern science to the study of the origins and sources of Christianity, he will perhaps pause a moment before rejoicing at the prospect of his Muslim fellow men and women passing through the same furnace of controversy. We may believe sincerely that the furnace was a necessary purgation to be endured so that the 'age of faith' might make way for an 'age of deeper and profounder faith'. But that in itself is an act of faith. At the moment of writing, so to speak, the heir of the 'age of faith' is the 'age of secular thinking'.

On our journey through the Muslim world I had the opportunity of intimate conversation with a considerable number of highly educated Muslims. I met with only a very few of these who were not agnostics. I am by no means convinced that an agnostic Muslim, who does not say his prayers or try to practise his religion, is nearer to making Jesus Christ his Lord, than is the devout Muslim for whom the credo that "There is no God but God and Muhammad is the Prophet of God" is the Alpha and Omega of faith.

As the members of the 'household of Islam' launch out on to these uncharted seas let us in love and humility, and with a deep confidence pray to the great Pilot of our Faith that he may bring our brothers to the same haven where we would be.

TIME OUT OF JOINT

This is, perhaps, the place at which to turn back and refresh our minds with the report from Karachi with which this NEWS-LETTER began. As I said then, the vision of an 'Islamic Commonwealth of Nations' is one which inspires multitudes throughout the Muslim world today. But there are formidable factors operating against its realization.

The chief of these is the spirit of nationalism which inspires each

individual nation-state to maintain with passion its own political independence. The April, 1961, issue of *International Affairs* has a very interesting article entitled, "Dilemmas of political leadership in the Arab Middle East". Here the author brings out very clearly the clash of rival centres of power in the Arab world. In this connection the report from Karachi is perhaps an interesting indication that one of the largest Muslim nations is not going passively to accept the leadership of Egypt. The appeal for 'a Muslim Commonwealth of Nations' is something quite different from the idea of an 'Arab nation' which is one of the dynamic ideas in Middle East politics. Only a minority of Muslims are Arabic by race, tradition or language. Pan-Arabism is not only something quite different from Pan-Islamism, it is a form of provincialism inconsistent with the idea of a 'commonwealth', let alone of a world religion.

(The article to which I have referred ends with the words:

"Islam without Arabism has been and is possible. The question is, can there be Arabism without Islam? To resolve this issue is no mean political task for any ruling institution, even an army-controlled one."

That is a major dilemma in itself. Meanwhile the Muslim nations contain within their areas a high percentage of that steadily wasting asset, the world's proved-reserves of oil. A continual embarrassment to these countries, if also a major source of their wealth, is their dependence on world markets, and to that extent their inescapable involvement in the power-struggles of our time. They cannot work out their own salvation by themselves. Whether they are caught up in an industrial revolution, an agricultural revolution, or a social and cultural revolution, or all four at the same time, they are never free to 'be' or to 'become' themselves. That is the supreme dilemma of all the nations which have emerged in the 20th century. The standardized modern airport is the universal symbol of an interdependence which steadily encroaches upon the individuality of every nation without exception. Most of the emergent nations of today have arrived at nationhood too late to 'enjoy' independence. Not the least part of the raging bitterness in the hearts of Asians and Africans today is that 'the time is out of joint'. We of the 'West' need a spirit of sympathy totally disinfected of any sense of

superiority or complacency if we are to understand the inner bitterness peoples confronted by an apparent 'cursed spite' that they have been too late, and who lack the power to do anything 'right'.

Meanwhile for our continued education in understanding I would commend a small book by Erskine Childers entitled *Common Sense about the Arab World*. He has a chapter entitled "On Arab Myths" which is a brilliant analysis of the false images about 'Arabs' which have bedevilled Western politics for the last forty years and which continue to bedevil them. The twelve pages which comprise this chapter will be a powerful contribution towards the mental and spiritual adjustments most of us will have to make if we are to understand much that goes on in the minds of Muslims, not least in the Middle East.

THE SOCIETY OF THE DIVINE COMPASSION

If we have taken off our shoes on holy ground, if we have carried them down the thoroughfares of education and politics which, as Christians, we believe are meant to be sanctified, we are ready perhaps to stand outside St. Mark's Church, Kuala Lumpur; All Saints Church, Peshawar; the Cathedral Church of the Resurrection, Lahore; Holy Trinity Church, Karachi; St. Luke's Church, Isfahan; St. George's Cathedral in Jerusalem; or any other of the Churches that might be visited in the Muslim lands and ask ourselves what they signify of the presence of Christ in the Muslim world.

They are all places of prayer 'in the Name of Jesus Christ our Lord'. There is no calculating, there is most certainly no limit to what that can mean.

They are also witnesses to the existence of the Christian minorities in these lands. If I have at all succeeded in interpreting something of the significance of what it means to be a Muslim today then I have indicated how costly must be the path of Christian discipleship in the minority communities, if that discipleship is to be one of real testimony to the "grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit".

There is every excuse for muting this testimony. We who enjoy the liberal climate of the 'West' where conversion to the Christian Faith as a living reality and its daily practice, will not involu-

the loss of civil rights and social, economic or other discrimination, can have very little idea of what it means to be a Christian in a despised minority community, or what hazards face the man or woman who leaves the majority community and joins the minority. One of the most humbling experiences I have had lately has been the reading of Johannes Hamel's little book *A Christian in East Germany*. I think that Johannes Hamel and men and women like him, similarly placed, have won the right to speak to our Christian brothers and sisters in the Muslim world about the giving of testimony. They have won the right to speak about loving the 'unbeliever' into the Kingdom. For the rest of us, perhaps with some of Johannes Hamel's searching arguments in our minds, there remains the highway of prayer through which we can strengthen the Churches in the Muslim world in their distinctively Christian response to the Muezzin's call to prayer, to witness, and to the good life—not for us to exhort, but to pray.

ADSUM" ?

There is, of course, another way of joining in the witness to the presence of Christ in the Muslim world which is open to some from the 'West', and that is to be present there in their own persons, symbols of the universal range of the Society of the Divine Compassion which is the Christian Church.

Some may go in so-called 'secular' occupations, in business and commerce, in the diplomatic service, in centres for higher education, in agencies like the British Council, in welfare services of one kind or another. During our recent time in Asia my wife and I met men and women who in all these 'secular' activities were nevertheless committed without reserve in their identification with the local Church. The influence of such men and women is strictly incalculable.

Some may go in the 'whole time' service of the local Church. That is what it means to be a 'foreign missionary' in the strict sense of that term. No apology need be made for the term 'missionary'. Anyone who has, over the years, made a careful study, as I have done, of the use of the term 'missionary' in the secular press and in secular contexts will know that it is most commonly used as a term of high compliment! It is simple. It is direct. It just means 'someone who is

sent', someone whose feet are shod "with the equipment of the Gospel of peace" (*Ephesians* 6.15. R.S.V.) and who goes to share in the missionary task of the local Church. There is a service to the Church in the Muslim world, as elsewhere, which only the foreign missionary can give just because in a very special and intimate sense he belongs to the Church and is its servant, as other foreigners, summoned to a *different* vocation, cannot be.

This special service will normally require a thorough knowledge of the local language, which means a thorough knowledge of the local people. This cannot be acquired without cost, without much patience, without long perseverance through the years. Such endurance will only go with a very high sense of vocation to this particular calling. And in the Muslim world, with which we are here concerned, it will demand an attitude of mind which is built on the conviction of the presence of Christ in the Muslim world and the 'prevenient grace' of the Holy Spirit already at work in Muslim hearts. Doctors, nurses, teachers for both secondary schools and university colleges, clergy, theologians, for all such, and for many other categories of missionary, there is an immediate need in most of the countries mentioned in this NEWS-LETTER, and in some of them there are doors more widely open than they have ever been before.

Let me close this NEWS-LETTER with the words of what Miss Padwick describes as "perhaps the most beautiful of all Muslim thanksgivings":

"Praise be to Him who when I call on Him answers me, slow though I am when He calls me.

Praise be to Him who gives me when I ask Him, miserly though I am when He asks a loan of me.

Praise be to Him to whom I confide my needs whensoever I will and He satisfies them,

My Lord I praise, for He is of my praise most worthy."

I think each one of us can say

"Amen. Praise the Lord!"

Your sincere friend,

Max Hamer

General Secretary.

BOOKS OF THE MONTH

- *†*Muslim Devotions—A Study of Prayer Manuals in Common Use*, by Constance E. Padwick (S.P.C.K. 1961). 35s. 6d., by post 36s. 6d.
 - **Reveille for a Persian Village*, by Nagmeh Najafi and Helen Hinckley (Victor Gollancz, 1959). 21s., by post 22s. 6d.
 - **Persian Cities*, by Laurence Lockhart (Luzac & Co., 1960). 63s., by post 64s. 6d.
 - **Arabesque & Honeycomb*, by Sacheverell Sitwell (Robert Hale, 1957). 35s., by post 36s. 6d.
 - *†*Common Sense about the Arab World*, by Erskine Childers (Victor Gollancz, 1960). 12s., by post 13s. 6d.
 - ‡*Dilemmas of Political Leadership in the Arab Middle East—The case of the U.A.R.*, by P. J. Vatikiotis—an article published in *International Affairs*, April 1961, Vol. 37, No. 1. £1.50; 7s., by post 7s. 6d. (Copies may be ordered from Oxford University Press, 1, Wellington Press Road, Neasden, London, N.W.10.)
 - ‡*Report of the Commission on National Education, January-August 1959*, published by the Ministry of Education of the Government of Pakistan. (Printed by the Manager, Government of Pakistan Press, Karachi.)
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If undelivered, please return to

6 Salisbury Square, London, E.C.4

- ‡*More Planning in Pakistan*, a P.E.P. Pamphlet. Vol. XXVI. No. 446, November 7, 1960. (Obtainable from P.E.P., 16, Queen Anne's Gate, London, S.W.1.) 3s. 6d., by post 4s.
- ‡*Survey Report of the Church in West Pakistan—A Study of the Economic, Educational and Religious Conditions of the Church, 1955-1959*. (Published by West Pakistan Council, February 1960.)
- ‡*Operation Reach—Fourth Series, January-February 1961*. Published for the Near East Christian Council Study Programme on Islam. Obtainable from P.O.B. 235, Beirut, Lebanon, or from The Warden, St. Augustine's College, Canterbury. This issue contains a most valuable study of the Ahmadiyya Movement, the most vigorous contemporary expression of Muslim missionary enthusiasm.
- **A Christian in East Germany*, by Johannes Hamel (S.C.M. Press, 1960). 8s. 6d., by post 9s.

* May be ordered from the C.M.S. Publishing Department.

† May be borrowed from the C.M.S. Library.

‡ Should be ordered direct.